

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYR DEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Sønns  
Navn.

15de aargang.

Winnipeg, Manitoba, Første Nr. i Oktober 1939

Nr. 19

## I STORM

"Herre, frels! vi gaar under"  
(Matt. 8, 25).

Av pastor K. Sumstad.

Et skib seiler paa livets hav. Om-  
bord er Jesus og disiplene hans. Ski-  
bet er kirken, de troendes forsam-  
ling.

Naar havet er rolig, og vinden  
foielig, er det herlig at seile. Livet  
ombord er da saa fredfuldt og stille.

Men det er ikke altid slik. Naar  
stormene suser, og bølgene bruser,  
er faren der. Ofte har det stormet  
slik paa livets hav at mandskapet  
har vært i fare.

Ikke før hadde skibet satt ut fra  
land, før det røk op til storm. Da den  
første kristne menighet begynde  
sitt virke, tok forfølgelsene ogsaa  
sin begyndelse. Og siden har storm  
efter storm revet og slitt i skibets  
rigg, og de taarnhøie bølger har rul-  
let fraadende over skibet. Men naar  
det skremte mandskap har ropt om  
hjelp, har hjelpen ogsaa vært der.  
For hjelpen er Jesus selv. Og han er  
altid med i skibet. Naar disiplene har  
ropt: "Herre, frels os! Vi forgaar,"  
har svaret vært: "Hvorfor er I ræd-  
de?" Og havet og bølgene har vært  
ham lydige.

Som det har vært for de helliges  
samfund, saaledes har det ogsaa  
vært for den enkelte.

Ogsaa for den enkelte er det her-  
lighet og glæde naar en først legger  
ut fra land. Det er saa fredfuldt og  
godt i barneaaene. "Døpt, ved daa-  
pen igjenfødt," sætter de ut paa rei-  
sen som Guds barn, med Guds vel-  
signelse over sig. Salvet til Kristi  
medarvinger, favnet av Faderen le-  
ver de livet ombord under hans be-  
skyttelse og omsorg. De kjender ik-  
ke til livets bekymringer, endnu  
mindre til dets ansvar. Livets savn  
og trængsler er de fritatt for. Fri-  
stelser og samvittighetskval har ik-  
ke forstyrt dem glæden og freden.  
Lykkelige og frie som fuglen nyter  
de livets herlighet. — Lykkelige da-  
ger, velsignet tid!

Men ikke langt naar de utpaa, før  
de møter motvind. Og snart ryker  
det op til storm. Den lille snekken  
begynder at bli kastet fra den ene  
bølgetop til den anden. Ned bærer  
det i bølgedalen, hvor det ser ut til  
at de skal kullseile. Fristelser til  
synd kommer sterke og lokkende.  
Ofte blir faldet stort. Frafald fra  
ordet — og dermed frafald fra Gud  
— kan finde sted noksaa tidlig. Især  
efter konfirmasjonsalderen. Og er  
ett fald skjedd, kan det saa lett gaa  
fra fald til fald.

Men Jesus ser alt dette. For han  
er nær. Han vet og ser hvor farlig  
det er derute paa livets hav. Han vil  
hjelpe. Han svarer den som roper  
til ham. Det gjelder om at se fa-  
ren, slik at man roper til ham. Unge  
seiler, ta Jesus med paa turen. Rop  
til ham om hjelp. Hans svar vil red-  
de dig og gi dig mot til at fortsatte  
reisen mot det rette maal.

Efter omvendelsen synes igjen alt  
saa herlig. Og er det ogsaa. Man  
synger sine glade sanger og takker  
den gode Gud. Priser især Frelseren.

Men det blir nok storm igjen. Naar  
en møter igjen livets alvor. Da staar  
en alvorsdyst. Ikke minst naar en  
møter tvil. Den tærende tvil. Den  
presser slik paa de fineste strenger i  
sindet at de er bristefærdige. Saa  
kan der være sykdom og anden nød,  
bekymringer og gjenvordigheter,  
sorg og savn som tårner mot stav-  
nen. Skjær i farvandet er fristelser,  
som man støter imot. Eller mørke,  
skyede dager. Og lange vaakne næt-  
ter. Der er det mørkt og usikkert at  
seile.

Hvorledes kan det ha sig at slikt  
kommer i en troendes liv? Jo, det er  
naar livet er vakt at kampen for at  
bevare det maa kjæmpes. Og jo mere  
man kjemper, jo mere ser man sin

egen svakhet. Og med svakheten  
kommer frykten.

Husk da, i fryktens time, at Je-  
sus er nær. Og at han svarer den som  
roper til ham. Ja, "før jeg roper,  
svarer du, Herre."

Der har du ditt kompas. Jesus og  
ham korsfestet. Det er at stole paa.  
Det kan du trygt styre efter. Rop til  
ham, og lytt til hans svar: "Frykt  
ikke!" Da er du trygg.

Aldri rygges  
det som bygges,  
det som bygges paa klippens grund.  
Stormene suser,  
bølgene bruser,  
bølgene bruser forgjæves kun.  
Aldri rygges  
det som bygges,  
det som bygges paa klippens grund.  
(Lutheraneren.)

## MAN FAAR ALDRIG TID . . .

Og hjemlivet glemmes.

Av C. B.—g. Ved N. B.

(Fortsat fra forrige nummer.)

Om vi skulde ta os tid til at inte-  
ressere os lidt mere for hverandre  
privat — da fik vi jo ikke favne hele  
verden; men kanskje at disse som vi  
interesserte os for skulde kjende at  
vi virkelig var dem til gagn. Og om  
saa skedde lidt hvert sted, blev det  
kanske smaa arnesteder hvorfra  
kraft, glæde og gode impulser kan ut-  
gaa i livet.

Slik tænkte og reflekterte pastor  
Svan da han gik hjem. Men da han  
kom ind og hilste paa sin hustru, saa  
hun meget bedrøvet ut.

"Hvad er det med dig, Ellen?" sa  
han.

"Aa, mamma er død. Ak, at vi ik-  
ke hadde tid til at reise til hende,  
som hun bad om!"

Presten svarte intet, men sluttet  
sin hustru i sin favn og saa blek ut  
av den bevægelse hans sjæl erfarte.  
"Ak, at vi hadde tat os tid!" tænkte  
han ogsaa.

Nu var det for sent i dette tilfel-  
de. Og moren hadde dog vist dem  
begge stor godhet. Ganske vist skul-  
de pastor Svan si dette ved graven,  
— men bedre end alle taler og kranse  
ved graven er den kjærlighet og den  
interesse vi viser hverandre i livet.  
Barre vi kunde ta os tid til det!

—Vidnesbyrd fra Broderkredsen.

## TAPT OG FUNDET

Et træk fra Brooklyn Diakonisse-  
hospital sykestuer.

Han kom til hospitalet for at dø,  
en syk, enslig, indesluttet stakkar.  
Efter et par maaneder sa overlæ-  
ken: "vi bør faa den manden flyttet  
til County hospitalet. Han greier det  
aldri, og dette er jo ikke stedet for  
kronisk syke." "Hvorlænge tror De  
han kan ha igjen?" spurte jeg. "To  
eller tre maaneder kanskje." — Da er  
det best han faar dø her."

Imidlertid forsøkte vi at tale med  
ham om Gud og hans frelse, og  
spurte lit om slægt og venner, men  
han gav os ingen beskjed. Vistnok  
lot han til at høre til under an-  
dagtene, og var ellers villig til at  
lytte til privat læsning og bøn. Men  
om sin hjemlige bakgrund melte han  
aldri et ord. Saa en søndag kom en  
flok kristen ungdom for at synge  
for patientene. En av dem gav sig til  
at prate lit ved denne ensomme man-  
den, og fik saaledes høre hans navn.  
Siden kom hun til at mindes en ven-  
inde engang hadde fortalt hende  
om en onkel som de ikke paa længe  
ikke hadde vært spurlag efter. Han  
hadde reist fra familien en tyve aar,  
eller vel saa det, forut; ingen hadde  
hørt fra ham siden. Og navnet var  
jo akkurat det samme som den syke  
mandens! Tro om det var ham? —  
Avsted bar det til veninden med ny-  
heten. Denne var ikke sen med at

skrive hjem til Norge. Og en vakker  
dag staar hun i sykestuen med brev  
fra mandens hustru og barn. — "Kom  
hjem! alt er tilgit og glemt. Bare  
kom!" Da brast den tause mand i  
graat. Her laa han sønderbrut til le-  
geme og sjæl, dødsmerket. Og der  
langt borte paa den anden side havet,  
vinket et velkommen hjem fra de  
kjære han hadde sveget.

Da skedde underet! Ja jeg holder  
det ganske vist for et under: Manden  
kom sig. Han som alle var enige om  
maatte dø, han begynde at komme  
sig. Og det siste jeg saa av ham var  
da han senere stod paa Norgestbaa-  
tens dæk færdig til at reise hjem.  
Graasprængt var han, og endnu lit  
hutøiet efter sykdommen; men straa-  
lende lykkelig.

Siden hørte jeg fra hans søn i  
Norge. — "Far er lykkelig; mor er  
lykkelig. Alle takker vi Gud." Han  
som var tapt var blitt funden.

Av pastor C. O. Pedersen i Folke-  
kalender 1939.

Jeg tror ikke alle her i Kanada er  
i besiddelse av Folkekalenderen, som  
utgives av den norsk Lutherske Kir-  
ke i Amerika. Vi burde alle ha  
den! for der er saa megen god læs-  
ning i den, fik lyst at skrive og sen-  
de denne lille fortælling til vort kjæ-  
re Kirkeblad "Hynden!"

N. Fjeldheim.

## EDER HAR JEG KALDT VENNER

Joh. 15, 15.

Saa omtrent lød en av spørsmaa-  
lene i vor spørsmåalsklasse for ik-  
ke længe siden. Følgende kan sup-  
plere det, som allerede under besva-  
relsen blev uttalt: Det bedste uttrykk  
for en ven er; den, som faar dig til  
at gjøre, hvad du kan; den, som  
bringer dig til at gjøre mest muligt  
ut av dig selv; som saa langt fra at  
lede dig i fristelse, gjør sig umake  
ved at verne dig mot den, en saa-  
dan er din bedste ven. Og vi maa  
erindre, at det ikke er saa meget ved  
de ord, de taler, eller ved ydre og til-  
synelatende viktige handlinger, som  
ved taus, ubevist inflydelse, at ven-  
ner hvert øieblik hjelper til at for-  
dærve eller danne vor karakter.

Angell James førte sine alvorlige  
indtryk tilbake til det stoe liv, en  
ung mand levede, med hvem han var  
bragt i kameratskap. De delte sove-  
værelse, og han blev sterkt paavirket  
av den regelmessighet, hvormed hans  
ven var vant med at læse sin Bibel  
og bede til sin Gud og Frelser.

Den kamerat drømte lite om, at  
han, ved at føre sit stille kristenliv,  
satte tanker og følelser i bevægelse,  
som skulde beaande menigheter  
hjemme og ute; ti de av Angell Ja-  
mes talte og skrevne ord har havt  
en overordentlig stor inflytelse.

Vælg gode venner, og din ungdoms  
sollyse dager vil bli saa meget mere  
straalende. Men tro mig, naar jeg  
sier dig, at en slet Gut eller pike  
kan formørke for hundrede unge  
mennesker Livets Solskin. — Optat  
fra et ungdoms blad ved N. F.

Jesus lær du mig og bede,  
Jesus, lær du mig og tro!  
Jesus, gjør til strid mig rede  
Jesus, giv mit hjerte ro!  
Og naar jeg i striden trættes,  
Segner under byrden ned,  
la den da saameget lettes  
som det tjener til min fred!

La mig altid stille være,  
Du taalmodige Guds Lam,  
Stille mit i verdens ære,  
Stille mit i spot og skam!  
La jeg dig i gjerning priser  
Mer rik paa kraft end ord  
Og i Kristen vandel viser  
At du i mit Hjerte bor!

Andres Nilsen Haave.  
norsk Lægprædikant død 1867.  
N. F.

## SYNDERINDEN I FARISÆ- ERENS HUS

I Lukas Evangelium 7. 36. fortælles omen "Farisæer" og "Syn-  
derinde." Læs disse vers om og om  
igjen. Spørg saa dig selv hvem du  
ligner mest, farisæeren eller synde-  
rinden. Denne stakkers kvinde var  
uten tvil en av disse som hadde syn-  
ket dypt i synd og skam, og som alle  
saa ned paa. Og maaske sa dem at  
hun er synket saa dypt at der ingen  
redning er for hende, ogsaa gik de  
hende forbi. Istedet for at tale et  
venligt ord til hende og føre hende  
til Jesus. Nei dem var for stolte til  
det, ogsaa glemte de, hvad som skre-  
vet staar, at hver den som har stødt  
an i et bud er skyldig i dem alle. I  
det 39 v. læser vi: "Var denne en  
profet, da visste han hvordan denne  
kvinde er som rører ved ham, at hun  
er en synderinde." Aa ja Jesus visste  
nok hvad hun var, men han saa og  
saa hendes angst og smerte. Jesus  
støder ingen bort som kommer til  
ham. Hun visste at dersom hun kun-  
de faa graate ut ved Jesus fætter  
vilde hun faa fred for sit urolige  
hjerte. Se hvor hun elsker "Frelse-  
ren Jesus"; hun kyssede hans føt-  
ter og salvede dem med salve, vers  
38. Hun blev til et eksempel for den-  
ne stolte "Farisæer" som trodde sig  
selv bedre ind andre. Men jeg tror  
at hans hjerte var langt borte ifra  
Gud. Men han var stor i menneske-  
nes øine. Jesus sier: "Sandelig sier  
jeg eder de har allerede faat sin  
løn," ja efter det jordiske har de  
faat sin løn. Men synderinden efter  
det aandelige. I vers 48. sier Jesus  
til hende: "Dine synder er dig for-  
latte," og igjen i v. 50: "Din tro har  
frelst dig; gakk bort i fred!" Deilige  
ord av Jesu mund. Jeg kan se denne  
stakkers kvinde hvorledes hendes  
øine straalte av glæde og jeg tror  
ogsaa at i hendes hjerte var en lov-  
sang og tak til Frelseren som bort-  
tok hendes synd.

Kjære ven har du faat en saadan  
fred i dit hjerte, har du ikke saa søk  
den idag for snart kan det bli for-  
sent. Jesus støder ingen bort som  
kommer til ham. "Ti saa har Gud  
elsket verden, at har har givet sin  
Søn, den enbaarne, forat hver den,  
som tror paa ham, ikke skal fortæbes,  
men ha et evigt Liv." Joh. 3, 16. Og  
i Joh. 1, 29 staar der: "Se det Guds  
Lam, som bærer verdens synd."

Kjære ven Jesus har baaret din  
synd han har baaret min synd. La  
ikke hans død paa korset være for-  
gjæves. Tiden er kort og det haster,  
hvad vil du si om Jesus kom idag i  
kveld, i denne stund. Idag er naa-  
dens tid idag er Gud at finde. Men  
vi vet ikke hvad morgendagen vil  
bringe.

"Synder, se Dagen holder, Tiden saa  
hurtig flyr.

Døden sit komme melder, maaske før  
morgenen gryr.

Dødsflodens kolde vande, Snart vil  
dig naa.

Hvor skal din Sjæl lande? Hvor har  
du valgt at gaa?"

(Luk. 12, 20.)

Hør nu din Frelser kalder, aapne dit  
hjertes dør,

Lænker og byrder falder, Straks om  
du det tør.

Kom, ti dagen hælder, Tiden saa hur-  
tig flyr,

Døden sit komme melder, maaske  
før morgenen gryr.

(Aapb. 3, 20.)

Maa Herrens aand faa hjelpe os  
til at gjøre hvad som ret er. Og ræk-  
ke en hjelpende haand til en syn-  
kende broder og søster. Kan vi ikke  
andet saa kan vi jo be for dem, at  
Herren maa drage dem til sig. La det  
ske for Jesu skyld.

Saa en hilsen med Heb. 12, 1 til  
alle Hyrdens Læsere.

Mrs. Alfred Berstad,  
Fairy Glen, Sask.



## HYRDEN

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Takker Herren ti han er god, hans miskundhet varer evindelig. Det er nu den tid av aaret at der holdes høstfester av forskjellig art. For kirkefolket skulde det være mest om og gjøre, at holde "takke-fester." Læs Davids salmer saa findes der saa meget av lovprisning, baade for ligemlige og særskilt for aandelige velsignelser. Nu naar der i østen raser en grænseløs uro og ufred, formedels hat og bitterhet, saa menneskeblod flytter i strømme, lever vi her paa dette kontinent i fred og ro, nyter vi baade timelige og aandelige velsignelser. Maa det iaar, mer end nogen gang, bli alvorlig "takke-fester" utover iblandt de kristne i vort land. Det vil trænges nu mer end nogen gang at vende sig til Gud i bøn og tak.

Motta og gi med taksigelse. For den, i hvis hjerte Guds Aand har gjort "husklining" og baade timelige og aandelige velsignelser, har bli tildelt, vil der ikke bare bli glædelig mottagelse, men trang til taksigelse. Er det ret bevent saa vil der bli trang til at vise taknemmelighet i at gi. "Gi da keiseren hvad keiserens er, og Gud hvad Guds er!" Herren har mange arbeidsgrene i sit utstrakte vingaardsarbeide. Vær nu ikke karrig naar anledning gies at støtte en eller flere av disse arbeidsgrene, ti husk holder du tilbake hvad Guds er, saa bedrage du dig selv. "Hvo der karrig saar skal karrig høste." "Gi saa skal der gies igjen" har altid vist sig at være et sandt ord. Iblandt de mange gjøremaal som nu utover høsten trenger din støtte saa glem ikke "Bibel-skolen i Outlook." Send dine pengegaver til pastor G. J. Ostrem, Preeceville, Sask. Aa ja det var sandt, "glem ikke Hyrden" —U.

## VAR DET ET MISTAG?

En søndags etterm. for flere aar siden, gikk en evangelist i New York, etterat ha præket i sin kirke om formiddagen, hjem til sin bolig, som ellers stod tom for tiden, da hans famelie var flyttet ut paa landet mod sommeren. Han gikk hjem for at faa sig nogle timers hvile før aftenmøte. Da han hadde hvilet en stund, ringte nogen paa. Han gikk ut for at se, hvem det var, og fandt i trappene en middelaldrende kvinde, hvis ansigt bar præg av et liv i synd og last. Hun spurgte, om den og den boede i kjældertaget. Presten svarte nei, idet han bemerkede, at hans famelie beboede hele huset. "Ak, saa var det et mistag," sa kvinden og snudde sig for at gaa.

Men med samme hviskede noget i prædikantens hjerte: "kanhænde det ikke var noget mistag" og sa skyndsomt til hende "kanhænde det ikke var noget mistag — er De en kristen?" Hun kvak ved spørsmålet og utbrød: "O, De er vel en god mand?"

"Nei," sa han, jeg er ikke saa særdeles god, men jeg kjender en god mand," og han forkyndte hende budskapet om mennesket Jesus Kristus, som kom for at søke og frelse det fortapte.

Paa hans indbydelse traatte hun ind i stuen, og han satte sig for at høre hendes sørgelige livshistorie. Hun var en skotsk kvinde, og han nedstammede ogsaa fra Skotland, hvorfor han med desto mere interesse paahørte, hvad hun hadde at berette.

Hun var engang en velholden, respektabel og velopdragen dame, som hadde en skole for unge kvinder. Forandringer indtraf, og hun kom til London. Der kom hun i forbindel-

se med russiske nihilister. Hendes gode navn og rygte anvendtes til dække, og inden hun sanste at forhidre det, var hendes eiendom ødelagt, og hun bragt til tiggerstaven, totalt ruinert. Saa kom hun til Amerika, uten venner, uten hjem, giftet sig med en karakterløs mand og sank tilslut som et forlorent menneske ned i New Yorks syndegarn.

Prædikanten hadde lyttet til hendes historie og bød hende nu trøst, idet han forklarte for hende, at der fandtes haap for de fortapte og redning for de ruinerte. Hun lyttet med opmerksomhet og sa tilslut.

"Kunde de ikke la mig faa bli her? Gi mig en plads hvorsomhelst, jeg er saa træt og vet ingensteds at ta veien." "Nei," sa han, "min famelie er borte, og det vilde ikke ta sig godt ut at gjøre saa; men jeg vet en plads; did skal jeg bringe dem, og der vil de være i gode hænder."

"Findes der kvinder der?" spur hun med det skarpe instinkt; — den eier, som har kjendt stinget av kvinders haan. "Ja, kvinder er der."

"Ak nei, bring mig ikke did, hvor der er kvinder; de forstaar mig ikke og kan ikke sympathisere med mig."

"Jo, det gjør de," sa prædikanten, og førte hende til Magdalenehjemmet, tok bestyrerinden og to av husholderskene avsides og meddelte dem hendes historie. Villigt tilbød de sig at hjelpe ham, og saa overgav han den stakkels forvildede kvinde i deres hænder.

De førte hende til badekammeret, befriete hende fra de elendige pjalterne, og da de venlige kvindehænder hadde toet hende ren for smuds og røk, begge dele kjendemerker paa storstadens huler og snarer, og iført hende en av hjemmets smukke dragter, stod hun der i sit nette utstyr som en ganske indtagende kvinde.

Det stakkels menneske var aldeles overvældet av taknemmelighet. Slingende sine arme om halsen paa de nye venner utbrød hun: "I maa være engle. Aldrig har jeg truffet saadanne folk før."

"Vil de følge os til møte iaften?" spurgte de. "Vil I sidde side om side med mig?" indvendte hun ivrigt spørgende. "Ja vi følger med Dem dit."

De kom til bønnemøte, hun, det forlorne barn siddende ved siden av disse ædelsindede kvinder, disciple av ham, som kom for at søke og frelse det fortapte.

Taleren den aften var N. N. og evangeliet blev frembaaret i hele dets fylde som budskapet fra en, der er mægtig til at frelse de elendigste. Og de taarer, som strømmene ned fra denne fremmede kvinde, var ikke alene sørgetaarer, men paa samme tid som der blev glæde i Himmelen over en tilbakevindende synder, blev der ogsaa glæde paa jorden i bevidstheden om den himmelske Faders kjærlighet.

Og endnu større blev virkningene av denne ene oplevelse. Ti glæden over at ha gjort godt blev saa stor, at der av denne ene redning opvoksende en interesse, som ledede til grundleggelsen av et redningsarbeide, der paa evighetens morgen skal vise endnu større resultater og endnu herligere frugter.

Nei det var intet mistag. Og vor kirke har nu mange slike redningshjem for unge, gamle store og smaa. Vi er taknemmelig til vore pionerer, som blev ogsaa forgangsmænd i denne gren av vort kirkearbeide.

Mangen en forkommen, fremmed og hjemløs mand og kvinde har fundet sig et stille Betania eller Betesda. — Ja som oftes begge deler i vore barmhjertighetsanstalter. Og du vet vel vor kirke holder dette arbeide gaaende fremdeles og ber om forbøn og midler — La os nu alle her i Canada anstrænge os for at komme op til det vi er ilignet — Det haster — Snart er aaret omme — Vil du da angre eller tro det var et mistag at du bad og gav av dine midler til vor kirke? — Vil det bli et mistag om du gav igjen for dette aar 1939 ebber ut? —O. L. F.

## O. A. VOLDENG

Photographer

Portraits and Amateur  
Finishing

PRINCE ALBERT, SASK.

## JUL I NORGE



Deres slektninger i Norge vil sette pris på et julebesøk.

Bestem Dem nu. Reis hjem med julebåten.

ss "BERGENSFJORD" fra New York den 22de november

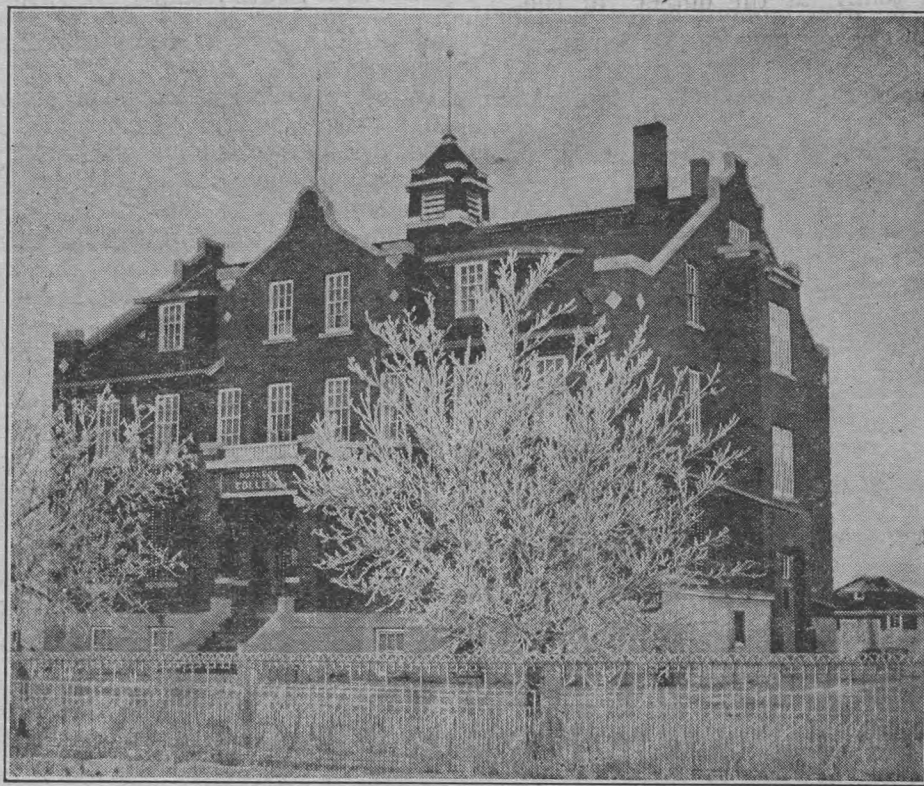
ss "STAVANGERFJORD" fra New York den 9de desember

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Winnipeg, Manitoba



## OUTLOOK LUTHERAN BIBLE SCHOOL

Rev. G. O. Evenson, Dean

Fall term of nine weeks opens October 19, 1939.

No charge for tuition. Board and room approximately \$3.00 per week.

Courses will include study of selected Old and New Testament books, Bible Doctrine, Church History, Missions, Sunday School Teachers' Training.

Send enrollment and requests for further information to pastor J. T. Dahle, Watrous, secretary of Bible School Board.

Send donations to pastor G. J. Ostrem, Preeceville, treasurer of Board.

## Announcement

Luther League Convention, Swift Current Circuit, Oct. 27—29, in Bethel Lutheran Church (South West of Stewart Valley, Sask.) Rev. K. Bergsagel, pastor. Theme: "Live Christ Now." K. A. Knutson.

The fall meeting of Swift Current Circuit will be held, God willing, at the Scandia Church, Rev. K. A. Knutson's charge, Cabri, Sask., Oct. 13—15. The theme: Matt. 13; 1-23 will be introduced by Rev. Knut Bergsagel. The opening sermon on

Friday morning will be preached by Rev. O. J. Marken. —A. Tveit, sec.

The Camrose Circuit will hold its fall Convention and annual Buisness meeting in the Zion congregation, Erling, Alta., Rev. A. K. Odland pastor. Nov. 3—5. The theme will be John 1—8 "The Vine and the Branches," and is to be introduced by Rev. J. O. Reitan of Edberg. The business meeting will be held Saturday forenoon, Nov. 4. The Sunday forenoon service will include Holy Communion. All congregations of the Circuit (Continued on page 4, col. 4)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in October 1939

## Rev. 21: 1

Rev. E. O. Walker.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

## Rev. 22:1-3.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

Often in our time the people of God, and those seeking to be a people of God, need the thought and inspiration of the new heaven and the new earth. When a time of many sorrows comes, this is especially true; and that such a time is near at hand we can be sure, when millions of the sons of men will be called forth to mortal combat.

Even by our God, the new heaven and the new earth has been purchased at a cost,—the cost of the life of His Son, and our Saviour, and the outpouring of His blood. At such a cost was the ransom given. And even for the children of men who shall inherit the New Kingdom there shall be a cost, there has been one, and there will be, reminding us of the blood of Christ, and that the fire of faithfulness should burn in our own hearts and bosoms.

And today, at the outset of the breaking out of a great war, and as it seems, the taking up again of the arms of the last great World's War, the nations need the leaves of the tree of life which will be for the healing of the nations. If in the day of the perfection of the Lord's Kingdom, the nations will need leaves of the tree of life for their healing, how much the more do the nations need those leaves today. Again, human life will seem of little value to many; the sons of men will be mown down as grass by the weapons of warfare; and their blood will flow as streams on many battlefields. O, sad is this day, the day of woe for the nations.

There are times when we might be brought to consternation by thought of the powers of darkness. Sometimes this will bring us to thoughts of dismay, and to thoughts of failure. And when we reflect that nations which should be friends and good neighbors take up the works of darkness, and do them, we can but remember that Satan, in an olden day took up a battle against the Lord God Almighty. So bold was he then; and so bold is he in his works of evil today.

In the fulfilled Kingdom of our Lord and Saviour, "there shall be no more curse." Nor shall there be night there.—For the Christians in this world there still remains a work of harvest, of working for the Master's Kingdom, of waiting for His coming, and working in His vineyard. As our Master has said, He will come again, "as a thief in the night," and with hope and thought and expectation of this coming we can live our days; and also in the days of peril, have in God our Saviour our life and very being. Amen.

## Obituary

Mr. Oluf Peterson, of 45—9th St., Prince Albert, has passed from our midst. He took sick on Tuesday, Sept. 12th and on Saturday was taken to the hospital where he died Thursday, Sept. 21, at the age of 64 years.

Mr. Peterson was born in Biri, Norway, May 21, 1875 and migrated with his people to Polk County, Wisc., in

## IMPORTANT

### Payments to the Centennial and the Budget.

Considerable concern has been expressed over the payments to the budget of our church and the Centennial, due to the present unfavorable rate of exchange and the regulations of the Foreign Exchange Control Board. Permit me therefore to call attention to the following:

Our church ordinarily spends about four times as much money in Canada as is received from Canada for the annual budget. All contributions received from Canada for all purposes are deposited in Winnipeg. Contributions not applicable to the work in Canada, as foreign missions, etc., are replaced with American money. This year we expect substantial payments on the Centennial pledges. But even if a major portion of the money subscribed for this purpose is paid this year, the total amount sent for all purposes will still hardly equal the money spent in Canada during the current year.

It is therefore entirely unnecessary to send contributions to the budget, the Centennial, or payments to Augsburg Publishing House in American funds. This would only cause a shrinkage. Send your money either by domestic money orders payable at Winnipeg to H. O. Shurson, or in checks and drafts payable in Canadian money.

Very truly yours,  
Iver Iversen.

1885. After about 16 years there he moved to Thief River, Minn., where he was married in 1901 to Inga Olson. Mr. and Mrs. Peterson went back to Wisconsin for a short time and then moved to South Dakota. In 1910 they arrived in southern Alberta where they lived on a farm for 17 years. While here Mr. Peterson often worked as an evangelist, spreading the good tidings of the redeeming love of Christ. In 1927 the family moved to Prince Albert. Mr. Peterson continued his evangelistic work and travelled extensively in both southern and northern Saskatchewan and in Alberta often carrying on the work of a pastor during a vacancy in a parish.

In Prince Albert Mr. Peterson used much time for a blessed work as institutional missionary and became known and loved by a large number of friends who will miss much the informal talks on spiritual things in which he delighted.

He leaves to especially mourn his loss, his wife and three daughters: Stella, Mrs. Arnold Russel, living near Prince Albert; Alvira, Mrs. Henry Wallace of Vancouver, B. C.; and Gladys of Prince Albert. He had four brothers and two sisters, two of whom predeceased him. The brothers and sisters surviving are: Mrs. C. Nelson of Comery, Alta.; Peter, of Gurney, Wisc.; John, of Comery Alta.; and Mrs. T. E. Prouty also of Comery, Alta.

The funeral service, with Rev. E. Stime officiating, assisted by Rev. J. P. Tandberg, was held at the Hamilton Parlors. A host of friends, some from many surrounding congregations attended. The sermon on Phil. 1: 12—30 pointed to the Christ Who had enabled the departed one to experience with Paul that though 'bound' by sickness he could rejoice in the forgiveness of sins and the hope of eternal life. Special numbers in songs were rendered by friends. Numerous memorial wreaths were given in his memory as well as floral offerings. Interment took place at the city cemetery.

A friend has left us but let the message of his life as well as of his death impel us to a closer walk with God.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ be magnified in my body, whether it be my life or by death. For to me to live is Christ, and to die is gain." Phil. 1: 20—21.

—E. B. R. Haave.

## The Bethany Sunset Home

Dear Editor:—It is some time since a list of gifts has been sent to Hyrden (Shepherd) would you be so kind and print this list in Hyrden?

On behalf of the Bethany Sunset Home I wish to express my sincere thanks and appreciation for the many lovely gifts received, both, in cash and gifts in (natura), needless to say they are very much appreciated and needed.

During the year the following members have joined our Home circle: Mr. Karl Andriason, Camrose, Alta., Mr. Carl Augustine, Leedale, Alta., Mr. and Mrs. O. C. Berg, Preeceville, Sask., Mrs. Gunhild Hanson, Camrose. We have had several deaths during the year, so at the present time we only have twenty old people. I know the friends will rejoice with us to know, a great deal of improvements have been done, as shingling of the roof, a large size Westinghouse Frigid-Air, a large size washing machine, and quite a bit of improvements to the grounds, and several rooms were decorated. We are also forced to put in a stokker and a new furnace, to try and make the home more comfortable for our frail old people. And don't forget, my dear friends! This is your Home, and only home of its kind in Canada—therefore any support is greatly appreciated.

Monday the 11th the Board of Directors met at the Home, and two new members were accepted.

Sincerely yours in the service for the old people, —Marie Weiks.

### List of gifts:

April: L. Aid, Kingman, Alta., 5 Handkerchiefs, 3 wash cloths, 3 bath towels, 2 prs. pillow cases and 2 dresserscarfs.

June: Askar Alta., L. Aid—In memory of Piter Christopherson: Mrs. A. Wayen, 6 dish towels, H. Halvorson, old books, and 1 bed pillow. Jorgen Kraft, 1 pr. pillow cases. H. Rownby, 1 pr. foot warmers and 4 napkins. Mrs. N. Fjelheim 1 doz. dish towels, 8 bath towels and 6 wash towels. Ladies Aid, 5½ doz. eggs. Large amount of rhubarbs, 1 cushion, 1 woolen blanket, 1 knotted shawl, and 4 prs. pillow cases.

July: Broomhead, Sask., Mr. and Mrs. Dahl, 2 pillows. Bawlf, Alta., K. O. Eggens, Mr. and Mrs. Bergquists, Mr. and Mrs. Jensen, Mr. and Mrs. Herold Olsen, large amount of rhubarbs from each. Viking, Alta., Rev. Stolee, pastor, The Iron Creek, U.F.W.A. Local No. 5, Mrs. H. S. Peterson, pres., 2 bath towels, 3 wash cloths, 2 dish towels. Mrs. Peder Lerseth, Bawlf, Alta., Buffle set.

August: Mrs. Persy Kraft, Camrose, Alta., Old books. Mr. and Mrs. Ludvig Hovland, Ryley, Alta., 2 Women ruggs. Mrs. A. K. Odland, Bawlf, Alta., 2 dish towels embroidered.

September: Mr. and Mrs. Stolee, Ausgord, Alta., 2 qts., preserves. Mrs. Hilda, Viking, Alta., 1 qt. preserves. Mrs. Ole Loken, Bawlf, Alta., 3 qts., cream. Mrs. Math Nordgaard, Bawlf, Alta., several pounds of meat. Mr. Math Nordgaard, Bawlf, Alta., 3 days of carpenter work donated.

### Cash received:

Mr. Ludvig Pederson, Round Hill. In memory of Mrs. Foss, \$2.00. Mrs. Anna Hogenson, Viking, Alta., In memory of Mrs. Ole Benson, \$5.00. Mr. and Mrs. Oscar Olson, In memory of Mrs. Seri Rogness, \$3.00. Mr. and Mrs. Oscar Henriksen, Bawlf, Alta., In memory of Mrs. Seri Rogness, \$1.00. Miss Amanda Olson, Bawlf, Alta., In memory of Mrs. Seri Rogness, \$1.00. Mrs. C. Fosey, Starbuck, Man., \$10.00. Ladies Aid, Edberg, Alta., In memory of Julius Olson \$5.00. Mr. and Mrs. John Soberg and family, In memory of Ingvald Olsberg, Bawlf, Alta., \$3.00. Mr. and Mrs. C. Henrikson and Mr. and Mrs. Lars Paulson,

Bawlf, Alta., In memory of Ingvald Olsberg, \$1.00. Mrs. Ingvald Olsberg, Bawlf, Alta., In memory of her husband, \$5.00. O. Clifford Halvorson, Toronto, S.D., In memory of Mrs. Sire Rogness, \$5.00. Mr. and Mrs. O. E. Olsberg and Mr. and Mrs. M. Overen, Bawlf, Alta., In memory of Mrs. Edward Ström, \$3.00. The Mission Aid of Bawlf, Alta., In memory of Ingvald Olsberg, \$5.00. Mr. and Mrs. Jens Bruce, Ohatton, Alta., In memory of Ole Aker, -1.00. Mr. Ole Nelson, Burstall, Sask., \$5.00. Mr. Hogen Hogenson and his mother, Viking, Alta., In memory of Mr. Andrew Holmberg \$4.00. Offering on the Home festival Sept. 3rd \$74.01. Mr. and Mrs. A. Pederson, Bawlf, Alta., In memory of Mrs. Hanson, \$1.00. Mr. and Mrs. C. O. Solled and family, In memory of Mrs. Christen Thompson, \$2.00. Mrs. L. E. Lovseth, Camrose, Alta., In memory of Mrs. Hanson, \$1.00. Mrs. A. Skaret and family, In memory of Mrs. Hanson, \$1.00. Mr. and Mrs. Ferre, Emma and Tawler, Holden, Alta., In memory of Mrs. Hanson, \$2.00. Rev. Haugen and his mother, \$2.00.

October 1 was a festive day in Central Lutheran Church of Moose Jaw, Sask., at present served by pastor G. O. Evenson. Three special services were held in commemoration of the tenth anniversary of the church. Former pastors present were H. L. rness, Regina, Sask., who served from 1926 to 1929, and in whose pastorate the congregation was organized (1928. and the church built (1929), and E. E. Hoff, Soldier, Iowa, pastor from 1930 to 1937. The former conducted a Norwegian service in the forenoon. At the afternoon historical program both pastors, as well as Mrs. Hoff, related many interesting memories from their stay in Moose Jaw. At the evening service pastor Hoff on the basis of Phil. 3: 12-16 challenged individuals and congregation to press on to ever greater spiritual achievements. By means of the festival offering a substantial amount was raised for the reduction of the church building debt.—G.O.E.

## Sunday School by Mail

If you have children of Sunday school age and do not live near a Lutheran Sunday School what do you do? What can you do? First and most important use the opportunities at home to instruct the children in the Christian faith. A Sunday school or any other agency can do for your children what you can do for them if you make use of your opportunities.

One thing that can help you greatly in this most important work is one of the Lutheran Sunday school courses which are sent out by mail. One such course is prepared by the American Lutheran Church and is sent out from Luther College, Regina, Sask.; The Missouri Lutheran Synod have similar courses which can be secured from Concordia Lutheran College, Edmonton, Alta. So far our own Church has no such correspondence courses prepared—if we did it would make it easier for students taking the correspondence courses to join the regular Sunday School or Confirmation classes if they later should get such opportunities. It would also make it possible to use the correspondence courses to supplement the regular Sunday school work particularly in such places where the Sunday schools can only be carried on during the summer months. However, until we get such correspondence courses prepared for our own Church let us make use of these courses already in use by other Lutheran synods in Canada. Such courses are not intended for children who are able to attend our own Sunday schools regularly. But we know that there are many who have been baptized in our Church who are not attending any Lutheran Sunday school today. Such children should be provided with such Lutheran cor-



# WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

## An Address given to L.D.R. District Conventions on the theme "Our Utmost for His Highest" by Sister Superior Marie Rorem of our Deaconess' Home and Hospital in Chicago

*"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. 'This, said Jesus, 'is the great commandment of the law.'"*

Love cannot be understood nor defined, but it can be received into regenerated and cleansed hearts as a gift from God. God gave His highest for us when "He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." God sent His Son to reveal His infinite compassionate love to a lost world, a world which could not be regained except at so great a cost. That was the supreme sacrifice. Never throughout all eternity will we be able to understand it. "Praise to the Lamb that was slain" will be the theme song of the redeemed forever and ever. But it is only those who begin to sing it here on earth that will be among the redeemed in heaven. When we accept His salvation we begin to learn the song of the redeemed and He puts His seal upon our hearts. "He that hath the Son hath Life, and he that hath not the Son of God hath not life." 1 Jn. 4: 12. With the new birth, we receive that new life which enables us to begin to love Him in return. Outside of Christ it is impossible for us to love God for we are at enmity with Him until we are born again. God could not have given us that great commandment unless He who is love, had loved us first and made it possible through Christ our Savior to receive of His love into our hearts. "We love Him because He first loved us." 1 John 4: 19.

How then does this love to God manifest itself?

It manifests itself in obedience. "And this is love that we walk after His commandments." A child who has never learned to obey its parents will have a difficult time in obeying the laws of the land and in learning to obey God. I wonder if the laxity of discipline in many homes today is not a large contributing factor in the increased lawlessness of our land and in the utter disregard by the majority for the commandments of God. On the other hand, do we not rejoice to find a home where the children honor and obey their parents and are also growing up in the fear and love of God. There is probably no other one factor which has so much influence for good in molding a child's Christian life and in teaching obedience than that of growing up in a home where the family altar has been established. Obedience shows itself also in a willing spirit. I heard Dr. Hallesby tell a story in one of his sermons about his own little children something like this: "I usually have a garden where I spend part of my evenings. Here my children love to help me. In their eagerness they many times tear up and walk over my tender plants, but I am so happy to know that they are showing a willing spirit, that I just go after and try to straighten out the harm they have done. Just so our Heavenly Father rejoices to see in His children a willing spirit, a spirit motivated by loving obedience, and Oh, how often He turns into a blessing the things we have tried in our blundering way to do, and which would have harmed His Kingdom, but for His great loving kindness and Father's care."

Love also manifests itself in confidence and trust. I do not believe that anything can give a good parent more joy, than to have the full confidence and trust of their children. Happy the parent that has deserved

responsibility courses. So until we can get such courses prepared in our Church let us make use of these already sent out from Luther College, Regina, or Concordia College, Edmonton. Write for information and application forms! — J. B. Stolee.

and won such confidence, and love. Again I am reminded of a story told by Dr. Hallesby about one of his little boys. When he was busy in his study the children were not permitted to disturb him. One evening there was a faint knock at the door. When the father said, "Come in"—the little lad came inside and said, "I don't want to disturb you papa, but I just wanted to sit here just inside your door. I will sit here quietly, I won't say a word. I just wanted to be with you." Dr. Hallesby tells that this greatly touched and humbled him. He had not deserved such love, but how he did cherish it. This brought the thought so forcibly to his soul that our Heavenly Father deserves infinitely more such confidence and love from His children. Do we take time just to sit in God's presence and delight ourselves in His love? He says "In quietness and in confidence shall be your strength." How many times it must grieve Him to find that we are in such a hurry to get away from His presence and have so little time in quietness and confidence at His feet.

Love manifests itself in a holy life where the highest aim is to glorify God. In the 13th chapter of 1st Corinthians, the great love chapter, we find these heart-searching words, "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity but rejoiceth in the truth." Why is there so little long-suffering toward our fellow-men and why are we so often unkind in thought and deed, when kindness would have worked miracles? Why does the spirit of envy creep in? Why do we get puffed up and let others know what wonderful things we have done, when in humbleness we should have forgotten them? Why are we discourteous and selfish and why is it so hard to have self crucified? Why does our temper get the best of us many times and works havoc in the souls round about us, and works untold harm? Why do we think evil of our fellowmen instead of always putting the best construction on all they do and say? Why are we so often insincere in word and deed?

It is because we have permitted so little of the love of God to take control of our hearts and lives. There is no power in us for holy living it is only as we live in His love that we can begin to obtain to holiness. If we live in a spirit of obedience and trust, the Holy Spirit gains control and the blessed fruits of the Spirit become love, joy, goodness, faith, meekness, temperance. As we live in the presence of Christ and behold Him daily in His Word, we are drawn to Him and can begin to become like Him and then through us Christ will be lifted up. When I attended the World Sunday School Convention in Oslo in 1936, there were many never-to-be-forgotten impressions made, but one seems to stand out above the others. A young man from the Philippine Islands gave an unusually stirring and spirit-filled five minute message, and every eye seemed to be moved to tears of joy when he told this experience: "I have come over to Norway on a bridge built by one of our missionaries. He came to the Philippines and worked among us in order to bring us the gospel of salvation. I stand here today as a product of his missionary effort and I have come to thank you for sending him. It was not what he said that drew me to Christ, but it was his life. He lifted Christ up by his beautiful, self-sacrificing, holy life and because of his consistent Christian living, I was compelled by love to give my life to Christ. Now there are thousands of my brethren who believe because this man by his holy life lifted Christ up so others could see Him. If we profess to be Christians and live unholy lives then those about us whom we are trying to win will say: 'What you are speaks so loud I can't hear what you say.'" (To be continued)

There is a mighty "Go" in the word "Gospel."

# YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

It was with joy that we received the report that Moose Jaw Luther League and congregation of Central Lutheran, Pastor G. O. Evenson's charge, invites the 1941 International Convention. This is the first time in the history of our organization that this has been done.

Letters have come flowing in from Circuit organizations and local leagues asking that the International Board consider the acceptance of this invitation. These letters will be presented to the Board Meeting held September 26—28 at Minneapolis.

Canada District Y.P.L.L. needs such a convention. We look forward to the fulfillment of our plans in this respect. May the Lord lead. —AM.V.

A blessed time was spent at the Circuit Convention League of Moose Jaw Circuit, July 6—9. This convention was held in Lake Alma, Sask., Pastor T. J. Langley's charge.

Visiting speakers were Dr. Iver Iversen, Miss Hazel McLeod, and Miss Rebecca Millunchick, a Jewish Missionary.

The convention theme was "The Deeper Life". Several splendid papers were given by the young people, and fine musical and vocal numbers were given. Pastor G. O. Evenson of Moose Jaw led the Bible Study in II. Timothy.

At this convention a worker's conference was also held. Election of officers resulted in the following:

President, Mr. A. G. Pederson, Torquay.

Vice-President, Pastor G. O. Evenson, Moose Jaw.

Secretary, Marcus Langley, Lake Alma.

Treasurer, Oliver Mossing, Viceroy. Choir Director, Oscar Mossing, Viceroy.

The convention closed with evangelistic service on Sunday evening in charge of Pastor Langley. The convention was a source of inspiration and encouragement.

—Oscar Mossing, Acting Sec.

## International Convention Moose Jaw, Canada, 1941

My brief case carried precious material on the trip to the International Luther League Board Meeting. In it was a copy of the invitation sent in by Pastor G. O. Evenson of Moose Jaw, Sask., Vice President of Canada District Y.P.L.L. to hold the 1941 International Convention in that city. But that was not all. In that brief case was also a letter from Dr. Iver Iversen, President of the Norwegian Lutheran Church of Canada, and from Camrose Lutheran College, besides many letters from Circuit and local leagues throughout Canada District—all urging that the Moose Jaw invitation be accepted.

It was a joy to present this invitation at the Board Meeting. We offered no apologies for being a small District with a large vision. We felt that the way had been prepared for a long time. Several of the International Executive Members, all the office secretaries, and some of the District Presidents had visited Canada and left with a desire to come again.

Another prelude to the preparation to this convention invitation was that we sent our beloved majesties, King George and Queen Elizabeth, to the United States this summer in order to strengthen if possible even more firmly the bonds between these two nations with a 3000-mile unfortified but peaceful boundary.

Of course the war situation came to the fore in the discussion. Would it be advisable to think of crossing the border for a convention in 1941? But we contended that should we take such a pessimistic view in regard to our Luther League work, we would be faced with the same in our general church work since we are the same body.

And if His Majesty's Government in Canada will face this war issue without the aid of the United States, then we claim the right to the encouragement of such a convention in the possibly trying days ahead.

And then too, now that every corner of the field is touched prior to

the Centennial Celebration to be held in 1943, in which the Luther League will participate, it is only logical and right that this great district across the International Border should be reached before that time with an International youth gathering, thus inspiring our Canadian young people to participate even more fully in 1943.

## What have we to offer?

We offer a fine Canadian City near the U. S. Boundary. Moose Jaw, Sask., lies almost due north of the Montana-North Dakota boundary, and thus, as Rev. A. E. Hanson former District president remarked, this city lies in the midst of the Home Mission Territory of our church.

We offer as hosts and enthusiastic pastor, his congregation, and leaguers. Pastor George O. Evenson who first suggested the possibility of such a convention is an enthusiast for this undertaking. He will give his whole-hearted support.

We offer a fine climate. Perhaps not the sun-kissed climate that Rev. A. O. Odegaard so eloquently described when inviting the convention to Los Angeles, but a fine climate just the same—an air-conditioned climate. Moose Jaw lies in the territory of the colored zephyrs. (Sometimes nastily called dust storms).

Many a fine convention has been spoiled by sweltering heat. Not so in Canada. That we have an ideal convention climate was forcefully expressed by a United States citizen who returned from his stay in Canada. He said, "The mildest Winter I ever spent was the summer I spent in Canada."

We offer a city well trained as host. This city welcomed and entertained the King and Queen on their recent visit.

We do not offer gilded picture books of the beauty of the city or the landscape. We do not offer even paved roads. We have no Japanese Gardens for a convention outing, no Minnehaha Falls, no Santa Monica. We have no Hollywood Bowl to offer, nor waving palms. We did not appeal on the basis of such attractions.

We emphasized the desire of earnest, serious-minded young people who cared enough to write to the Board their requests. It was a joy to hand over to the Board a stack of letters from these young people. And many a young person undergirded these letters with assurances that they were praying God to lead the outcome.

The committee came in with a recommendation that Moose Jaw, Sask., be chosen for the convention city. In a hastily written letter in the early hours of the following morning, sent to Rev. Evenson of Moose Jaw, it was stated that the first skirmish was won. It would now go before the Board for the final vote. The word skirmish should not have been used. Skirmish signifies opposition and resistance. Not a dissenting voice was raised when the following motion was adopted:

"The Committee wishes to go on record as recommending to the Board that Moose Jaw, Canada, be chosen as the 1941 convention city, providing satisfactory arrangements can be made, and unless the present world emergency prevents such a meeting."

This action of the Board was deeply appreciated. We admired the clear-sightedness that this action revealed. More than ever did we realize that we met as an INTERNATIONAL Board.

We thank God for the answered prayer, and take courage.

"So you are from 'Sask-attach-e-wan'," a lady once said to us, not noting her mispronunciation. And yet there is a true ring to her way of saying it. Yes you will be "attached" not only to Saskatchewan, but to our Canadian city and our Canadian Leaguers. — A. M. Vinge.

(Continued from page 2) should be represented. Mr. J. Daasvand of Norway is expected to be present and speak at this convention. You are cordially invited.

A. H. Solheim, H. T. Egedahl.